2: Fortes E-5 (1934-1937) 1945
FE11 Tallensi FE11

PLATE III

341
123
415
769

(*a*) Elders of a Maximal Lineage assemble to sacrifice to their Founder.

The Maximal Lineage is a corporate unit: The elders of a maximal lineage, representing all its component segments, assemble to perform a sacrifice on the grave of one of their founding ancestors. Note that (a) only men are present; (b) the members of each segment sit together; (c) the close-packed form of the group, an index of the strong sense of lineage solidarity in such situations.

778
769

(*b*) Prayer preceding Sacrifice to Clan Founder.

An episode in the great sacrifice to Mosuor and the other founding ancestors, at Tongo, in 1936. Men of the sub-clan assembled at Mosuor's grave (stones in foreground) and tree shrine (baobab tree). The photograph was taken as the prayer preceding the sacrifice was being offered.

[facing p. 56]

2: Fortes E-5 (1934-1937) 1945
FE11 Tallensi FE11

PLATE VIII

571
341
283
291

(*a*) The solidarity of clan sisters. During the funeral of the family head clan sisters of the widows, who have married into the same or adjacent clans, come to sit with them and console them.

361
415
252

(*b*) One of the senior clan-sisters (*pɔyayabolis*) of the deceased supervises the cooking of the beer for his funeral rites.

[FACING p. 161]

2: Fortes E-5 (1934-1937) 1945
FE11 Tallensi FE11



442
291
415
133

(*a*) A large boulder in the middle of a settlement forms a natural mortar where young girls go to stamp guinea corn.

352
415
133
291

(*b*) Women at a waterhole in the early rainy season. This waterhole serves homesteads within a radius of over a quarter of a mile.

[facing p. 176]

2: Fortes E-5 (1934-1937) 1945
FE11 Tallensi FE11

PLATE XII

415
301
291
778
531
302

(*a*) The head of a medial lineage, Siiyɛŋ biis of Tongo, about to sacrifice to the lineage *bɔyar* on formally taking over the headship of the lineage. The *bɔyar* is in front of him in the broken pottery vessel.

782
341
291
415

(*b*) A sacrifice to the *dugni* (maximal lineage) *bɔyar* of one of the component maximal lineages of Zubiuŋ. Only elders of the lineage are present.

[facing p. 225]

2: Fortes E-5 (1934-1937) 1945
FE11 Tallensi FE11

PLATE XIV

531
291
415
782

(*a*) *Sunʊp m-maan yɛla.* A Gbizug elder performs a ritual service for Zubiuŋ-Yakɔra by sewing the sheepskin loin cover for the dead at a funeral.

764
341
891
301

(*b*) Elders representing all the component maximal lineages of Ba'ari assemble for the burial rites of the Ba'at-Sakpar tɛndaana at his homestead.

[facing p. 24]

251
241
415



*a.* A senior wife (*nyakpeem*) in her *dindzpo* sorting newly harvested millet. With her are one of her daughter's children and the small son of a co-wife

482
291
415



*b.* Homeward bound from a visit to her father's house, where she has received a gift of some millet and other foodstuffs



[FACING P.112]

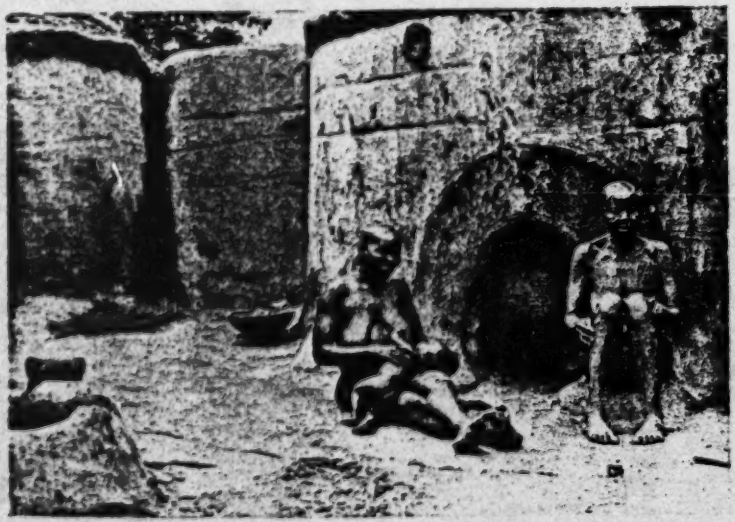
3: Fortes E-5 (1934-1937) 1949
FE11 Tallensi FE11



291
854

*a.* A senior wife takes care of her junior co-wives' infants while they are away at the water-hole

853
415
342



*b.* A pair of devoted co-wives. The younger woman (with her infant) is about 35, the older about 65, their husband over 70. The older woman has a son of about 45

[facing p. 128]

3: Fortes E-5 (1934-1937) 1949
FE11 Tallensi FE11

PLATE 8

*a.* A domestic sacrifice of fowls, guinea-fowls, and beer. The head of the joint family is addressing the shrine, which occupies a recess in his senior wife's *Dug*

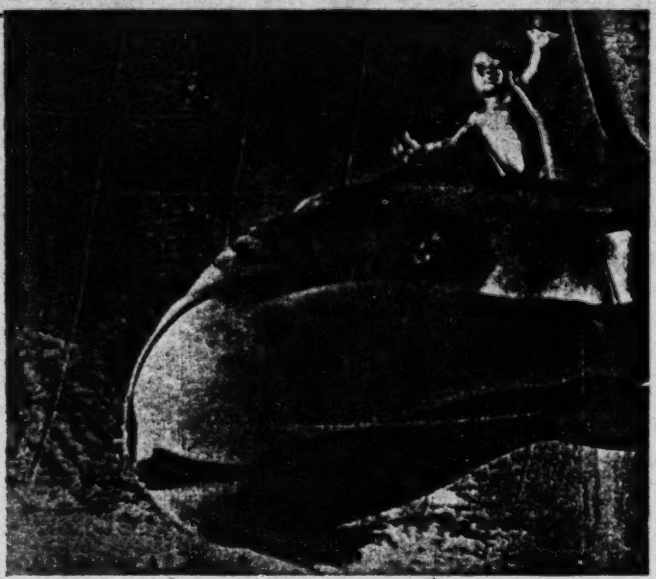
*b.* Omara and his four youngest daughters—each the daughter of a different wife—having a snack at mid-day

[facing p. 129]

3: Fortes E-5 (1934-1937) 1949
FE11 Tallensi FE11

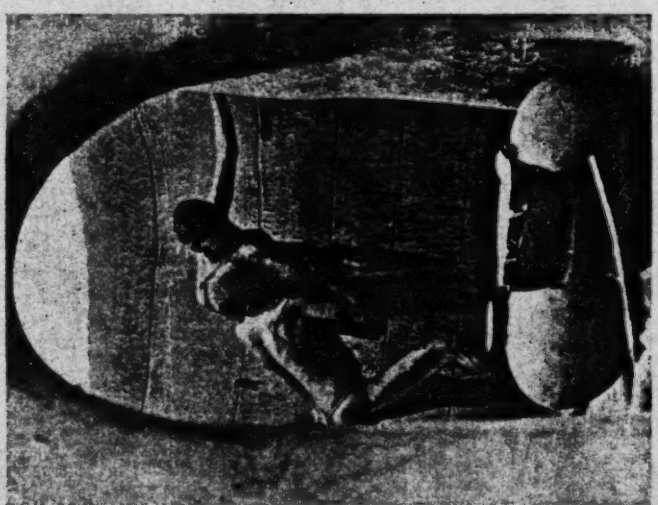


515
854
291



b. The husband's mother and a co-wife of the new mother give her new-born baby its daily bath. The water is so hot that the baby goes rigid with pain

846
●415
515



a. The tribulations of motherhood: the daily bath and massage of the mother after childbirth

[facing p. 192]

3: Fortes E-5 (1934-1937) 1949
FE11 Tallensi FE11

PLATE 10

516
415

a. Kinship patterns are not specific in public etiquette or domestic intercourse. An unposed group having a rest in the middle of the day. From left to right: *Kpana Tey*, his daughter-in-law, his grandson, and his youngest child

516
415
264

b. A father eating with his youngest son while his oldest son lounges beside them (Hill Talis)

[facing p. 193]

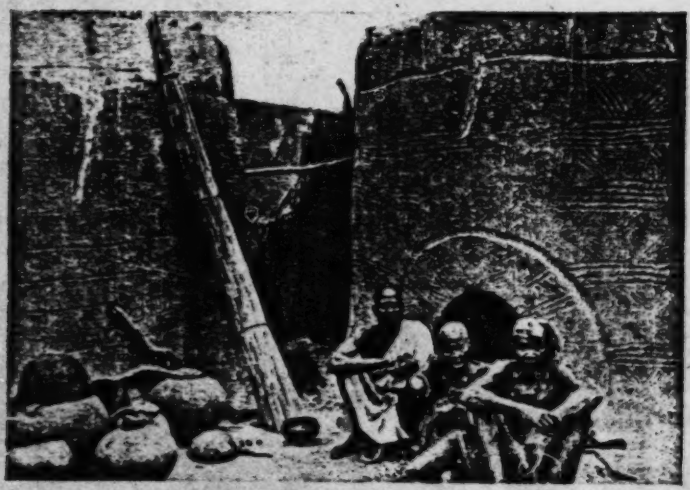
3: Fortes E-5 (1934-1937) 1949
FE11 Tallensi FE11



593

a. Children of a single domestic family. From left to right: Da'ano'o's child, his late father's child, his agnatic cousin's (i.e. classificatory brother's) child

593
341
531
415



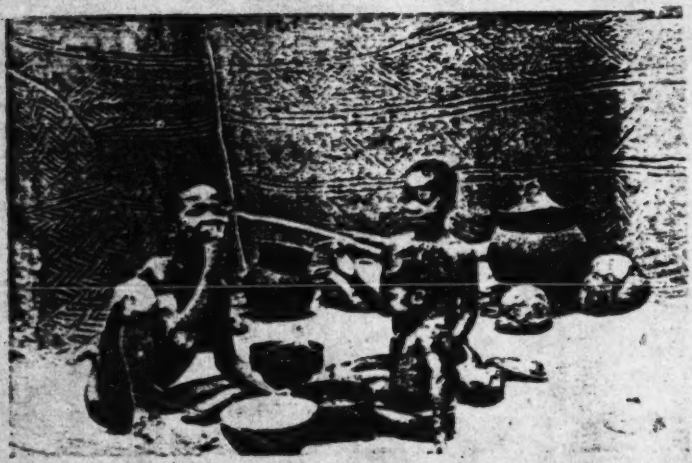
b. Four generations. From left to right: Nyasanzum, his own mother with his infant son, his older (deceased) half-brother's son, who married his mother after his father's death and brought him up

[facing p. 272]

3: Fortes E-5 (1934-1937) 1949
FE11 Tallensi FE11

PLATE 14

593
.64
531
.45



a. Siblings by the same parents have breakfast together. The bigger children are a boy and a girl. Note that they are eating out of the same dish

593

b. Successive (*nyaar*) *nag* brothers

[FACING P. 273]

4: Fortes and Fortes E-5 (1934-1936) 1936
FE11 Tallensi FE11



not infrequently that a woman has only an open kitchen and uses her sleeping-room for wet-season cooking and for storage purposes.

A woman owns all her cooking utensils, and it is usually her mother who equips her with these as soon as her husband has built her a kitchen. Before that she uses the pots of the woman whose kitchen she shares. The fittings of a Tale kitchen are not elaborate: a fireplace consisting of two stones placed side by side against the wall; a flat stone or low stool facing it on which the woman sits while cooking; the stirring-stick leaning against the wall to the right of the fireplace, and one or two old and partly broken calabashes to the left of it; this is the complete picture.

The most exacting task in a woman's routine is the provision of firewood and water. She collects her firewood on her husband's bush farm or on unowned bush land, which may be as much as 4 or 5 miles from her home. It takes her the best part of a day to collect enough for three days. The strain of coping with her firewood requirements becomes acute when a woman has a new-born infant to care for and cannot absent herself for many hours at a time. She may therefore invite a young sister or cousin to come and stay with her and assist her; and such a young girl is often eventually taken in marriage by her husband. Co-wives never lend or give each other firewood; but when a woman has recently been confined, her mother and sisters bring her gifts of firewood when they come to congratulate her, and her husband looks about for heavy logs to bring home to her. He may assist her to carry water, too, for a few days. This is the only time when a man performs these domestic duties. At the end of the harvesting season each woman carefully collects guinea-corn stalks from the fields and stores them on the flat roof of the sleeping-room or inside the kitchen for firewood.

Water is kept in large earthenware pots (*kwoor*) in the kitchen. There is no scarcity of water during the rainy season, as every ditch and furrow becomes a stream, but in the dry season it is a problem. The women and young girls spend many patient hours at the water-holes collecting the water, drop by drop, in their calabashes, as it seeps through the moist sand. This water is kept for cooking and drinking purposes only. A few water-holes do not dry away completely, but become foul with rotting vegetation and stagnancy. The

4: Fortes and Fortes E-5 (1934-1936) 1936
FE11 Tallensi FE11

312
291
482

1. Bringing home firewood: Mother and daughter

415
252
354

2. A woman in her kitchen (posed)

[facing p. 264]